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ABSTRACT

Based on studies conducted by a task force of the Lutheran Council's Division of Campus Ministry and Educational Services, this booklet provides a description of the community college, a theological perspective of community college ministry, and a process by which a local parish can begin ministry in the colleges. Part 1 examines the typical community college, how it differs from other postsecondary institutions, and its value in the current educational environment. Part 2 presents two theological arguments for the Lutheran church's concern with community college ministry, which focus on the role of ministry in a learning society and the relationship of church and culture. In part 3, a five-step sequence is presented for starting or enhancing a community college ministry, which suggests ways to involve the religious and college communities and a series of joint meetings to design a Day of Conversations, define possible areas of partnership, and establish an ongoing committee. Part 4 identifies strategies for overcoming obstacles, increasing mutual trust, and providing stability to the ministry. Part 5 examines community college ministry in the areas of counseling, instruction, community services, governance, and student activities. The final section provides a bibliography and a list of resources and tools to aid in understanding community colleges and developing a campus ministry. (HB)

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MINISTRY WITH THE COMMUNITY COLLEGE

A LUTHERAN PERSPECTIVE

Phil Schroeder, Editor

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Ministry with the Community College —
A Lutheran Perspective

Phil Schroeder, Editor

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Division of Campus Ministry and Educational Services

MINISTRY WITH THE COMMUNITY COLLEGE
A LUTHERAN PERSPECTIVE

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PREFACE

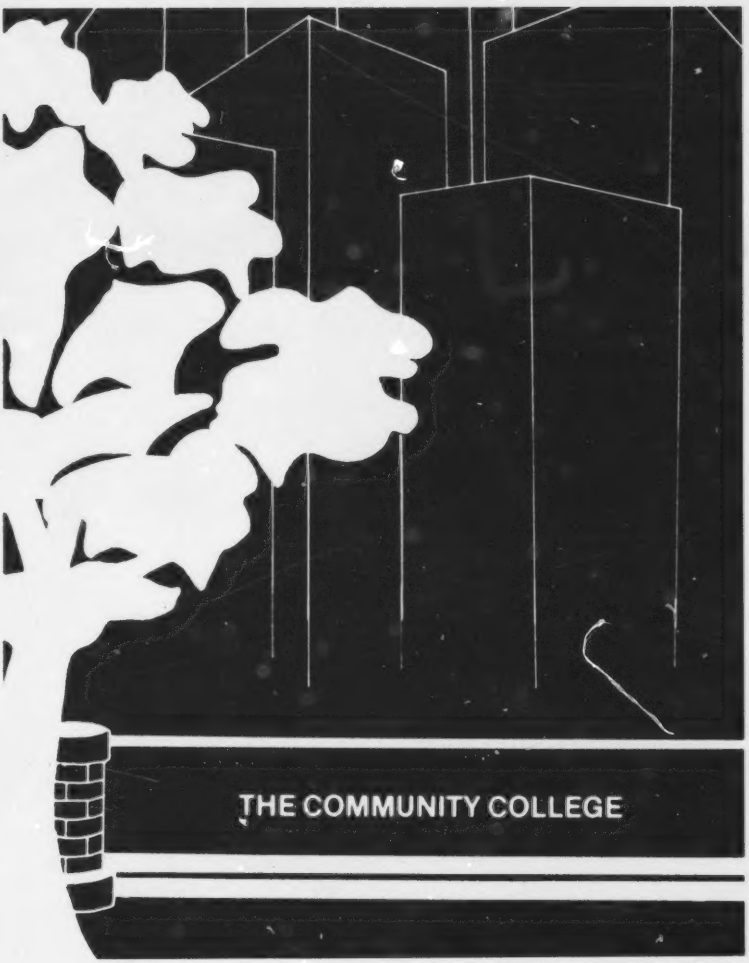
The ministry of the Christian church in higher education has been most effective in the traditional four-year schools, where a substantial number of students live on campus. The ministry has been least effective in schools whose student bodies are made up primarily of commuter students. Yet a steadily increasing percentage of students is attending such schools. Community colleges are prime examples.

For this reason, the Lutheran Council's Division of Campus Ministry and Educational Services formed a Community College Task Force in 1973 to give attention to the special needs of ministry at community colleges. On this task force, faculty and campus ministers serving at community colleges have worked together with campus ministry executives to provide resources for congregations and ministers situated near community colleges. In 1974, the task force produced a *Notebook for Ministry with Community Colleges,* which was distributed widely.

This book, *Ministry with the Community College — A Lutheran Perspective,* is the result of studies conducted by the task force since 1978. It is intended to provide primarily to congregations near community colleges a description of the community college, a theological understanding of community college ministry, and a process by which the local parish or a group of local parishes can begin ministry in and with such schools.

The Division of Campus Ministry and Educational Services commends this material to all who believe that the church has a significant role to play in strengthening higher education institutions and the vocational commitment of those who study, teach, and work there.

Reuben C. Baerwald, Executive Director
Division of Campus Ministry and Educational Services
Lutheran Council in the U.S.A.



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1. A DIFFERENT KIND OF COLLEGE

Community colleges clearly are a significant segment of post-secondary education today. They enroll nearly half of all first-time students in the U.S. Most congregations can locate a community college within their neighborhood or parish.

When we think of higher or post-secondary education today, we think of colleges and universities (public and private, two-year and four-year), professional schools, vocational technical schools, trade schools, and proprietary schools. In 1980, more than 11½ million students were enrolled in 3,190 such institutions. The number of American people continuing their education after high school has increased steadily and dramatically in the past two decades.

The community college is a development of the junior college, and it has accounted for much of the increase in post-secondary enrollments. (In some cases, what is described here is called a junior college or a technical college or institute.) In the 25 years after 1950, the number of such schools and the number of their students more than doubled (from 600 to more than 1,200 schools, from 1½ to 4 million students). In 1980, 1,231 two-year schools enrolled 4.8 million credit students or 53% of all first- and second-year students in the nation. The number of schools has increased in the past decade by fewer than 200, whereas enrollment has more than doubled, mostly with 22-34 year olds.

For people who think of "college" in traditional ways, the community college is a different kind of institution.

+ It is a two-year post-secondary educational institution funded through state and local resources. As such, it is more than usual part of its community and takes much of its direction and purpose from the community. (E.J. Gleazer, Jr., notes: "While earlier, both control and support were predominantly local, now the state provides a majority of the money and has more to say about how it will be used.")

+ It is an "open door" institution serving the educational needs of a broad spectrum of people; anyone beyond high school age can be admitted. Thus, community colleges have been key factors in the evolution of American higher education from aristocratic (to 1945) to meritocratic (to 1976) to egalitarian. Community colleges have offered access for new types of students: women, middle-aged and senior citizens, and minorities.

+ Its major types of programs are three:
  1) vocational/occupational/technical

(52% of enrollment)
2) transfer/liberal arts/college parallel
3) community education and special interest programs (nearly 4 million non-credit learners can be counted - an increase of nearly 400% in the past decade).

+ Classes may be located on campus or throughout the community (in churches, rented stores, recreation centers, libraries, prisons, condominiums, etc.).

+ Tuition and fees generally are low. Some colleges charge no tuition. Today the average annual tuition and fees at a community college are $410. It is estimated that a full-time community college student can exist on $2,506 a year.

+ A high enrollment is noted in evening classes; special weekend classes and even midnight classes are offered.

+ The average age of community college students is 27; the age range is from 16 to more than 80.

+ Most students (62.5%) are enrolled part-time, and 87% of these part-time students are employed. Even 50% of the full-time students are employed. Many come for programs or services that do not fit the collegiate arrangement of semesters and credits.

+ Since community colleges are non-residential, most students commute (the median distance is 7½ miles; median travel time is 22 minutes). Parking lots replace dormitories at most community colleges.

+ Most students no longer transfer to senior institutions. Eighty percent (80%) attend in order to prepare for employment or to improve their job situation. However, the majority of those who do transfer achieve better academic records as juniors than their classmates who enrolled as freshmen at the senior institution.

+ Minorities find greater access to community colleges. They constitute 26.7% of full-time enrollment, 19.8% of part-time. Black enrollment increased 30% between 1970 and 1978, Hispanic enrollment 65%. Of all minority students in higher education today, 38.8% are in community colleges.

+ Ten per cent (10%) of community college faculty hold doctorates, and 26% of the administrators do. Of the faculty, 57% teach part-time while engaged in full-time employment in their academic specialty. In 1981, full professors averaged $23,240, instructors $14,800, and the average salary of all full-time ranks was $17,820. Many are active in their other

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trades and professions as well as in teaching; they may be called adjunct professors or professor-practitioners.

+ Women comprise 39% of the faculty - an increase of 15% from 1976-80. Women students constitute 51% of the full-time and 54% of the part-time enrollment.

+ Innovative educational concepts used by community colleges include credit by examination, credit for life experience, cooperative education, volunteer service programs, individualized instruction, citizen education, and multi-media instruction.

+ A larger percentage of handicapped students is enrolled in community colleges than in any other segment of post-secondary education. Community colleges enroll 44% of all visually-impaired students, 50% of all mobility-impaired students, and 57% of all hearing-impaired students.

+ It is estimated that community college enrollment will increase by 8% during the decade of the '80s, while traditional enrollment will decrease by 6%. The percentage of part-time students will increase. There will be more adults. A greater proportion of students will be enrolled in the technologies. The mission will be more shaped by the legislature even as the colleges seek partnership with other community agencies.

So what have we here? More than traditional colleges and universities, the community college seeks to be adaptable, to function with a continuing awareness of its community, to extend opportunity to those formerly excluded from "higher education," to maintain continuing relationships with learners, and to accommodate diversity.

Like other institutions, community colleges are struggling continually to define their mission for the years ahead. If they continue to be adaptable, however, that mission is likely to consist more in a type of process than a program. They are not immune from the dangers (economic, political, and philosophical) that threaten educational institutions today; but community colleges, after fantastic growth in the past twenty years, continue to show signs of vitality.

Two factors might cause church people to be alert.

First, these are **colleges,** *concerned with learning. And the church through the years has exercised a special concern for learning and has been variously but vigorously related to institutions of*

learning (cf. church-related colleges and campus ministry).

Second, these are **community** *colleges. As such, they see a special mission to the community; they reach out to serve their communities, including those traditionally underserved by other institutions. The church is community-oriented in much the same way, albeit with different resources. Could those be grounds for some sort of partnership?*

Discussion Questions

1. What do you know about a near-by community college that either accords with or departs from the general facts stated above?

2. How many members of your congregation can you name who are students at a near-by community college? faculty? administrators?

3. What seem to you to be the benefits of community colleges over against traditional schools? the dangers?

4. You may want to look at the Castle College resource (Tool D).

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2. THEOLOGICAL PERSPECTIVES

The ministry of the church may be described according to a variety of models. Biblical theology points to many texts that can be foundational, and systematic theology builds various edifices on those biblical foundations. The minister's own working theology will shape what is meaningful and powerful. Here we shall describe two theological perspectives and propose an interesting exercise.

MINISTRY IN A LEARNING SOCIETY

A decade ago, Lutherans did some serious study of what was called "ministry in a learning society." Two ideas about education were strong: first, that learning had begun to explode its traditional boundaries and institutions and was spilling out from our campuses into all of society; and second, that learning and education were not just preparation for life and work but an integral and on-going dimension of life and work. Thus, ministry takes place in "a learning society."

Those who worked on the study sought for it a faithful and fresh theological perspective. They built it on Romans 12:

+ present your bodies (selves) as a living sacrifice
+ do not be conformed to this world
+ be transformed by the renewal of your mind that you may prove (discern) what is good and acceptable and perfect
+ we are many members in one body, having gifts that differ
+ let love be genuine...practice hospitality
+ rejoice with those who rejoice, weep with those who weep
+ do not be haughty, but associate with the lowly
+ live peaceably with all
+ overcome evil with good.

These verses, following the fundamental theological themes of Romans 1-11, seemed to suggest a mode of "ministry in a learning society" characterized by the refusal of conformity and the quest for transformation, the joining of faith to learning and of learning to personhood and community. The interplay of these biblical themes with urban realities led to five sets of reflections (only summarized here):

A. The impetus for and definition of our ministry come from God's creating, redeeming, and sanctifying activity, not from our cultural values and our social systems. Ministry is response to our commission. (See Romans 12:1-3)

B. Faith continually transforms people in

their learning, their self-understanding, and their perception of the world. Thus, the diversity of persons, communities, and cultures is received not as occasions for oppression and division but as gifts for liberation and reconciliation. Faith in Jesus gives a vision both of personhood and of community. (See vs. 4-8)

C. In the midst of urban fear and fragmentation, Christians celebrate love and solidarity through Word and Sacrament. The worshiping community is set to identify, celebrate, and participate in those occasions in church and society where God is liberating people from bondage - bondage to past failures, present fears, and false hopes. (See vs. 9-13)

D. Our life in the church calls us to new life in the world - a life of prophetic witness and pastoral service among people and institutions. We will be realistic about evil, but at the same time we will reverberate with faith and hope and love. (See vs. 14-21)

E. Thus, in conclusion:

Having been called to salvation through Christ and living in his liberating and transforming power, we offer ourselves as living sacrifices for celebration and service in the world and in the church.

We, both laity and clergy, minister, therefore, at the intellectual and social frontiers of urban civilization. We identify the particular field and focus of that ministry as a "learning society," an identity which transcends the boundaries of traditional educational programs and customary categorizations of people.

A program of ministry informed by these perspectives, then, will focus on seven areas, according to the 1976 study:

1. renewal - re-examining continuously our response to God in an ever-changing world

2. personhood - enhancing creative personhood and faithful service

3. learning - helping persons discover and create their own modes of participation in the life of the world

4. community - encouraging harmony and unity through the variety of people's gifts

5. celebration - emphasizing the joy of the Lord's Supper as the paradigm of Christian celebration and encouraging spontaneous and convivial human exchanges

6. witness - sharing Word and Sacrament as visible manifestations of God's activity in the world

7. social change - seeking change and fresh alternatives that overcome human discord and distrust.

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CHRIST AND CULTURE

Another theological perspective can be taken from God's instruction to Jeremiah (29:7): "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your own welfare." Like many others, this text tells us that the church is not to seek to live in isolation from the world around it. The church has struggled from the very beginning to know how to relate to the world. But we know that in the practice of faithful ministry, we must seriously consider the relation of church to culture.

In his classic study, *Christ and Culture*, H. Richard Niebuhr analyzed and discussed the various possibilities for this relationship that have developed in Christian history - Christ Against Culture, the Christ of Culture, Christ Above Culture, and Christ and Culture in Paradox. For our time, he suggests the model of Christ the Transformer of Culture. This may suggest some important things about the church's ministry at community colleges.

If we are to relate effectively to our culture, to "seek the welfare of the city," we must seriously consider the significant institutions in our society. The community college has become a significant resource for adult education in the community. Both church and college share concern about human development and the humanization of the community and its structures. The college has resources of learning and skills; the church has resources of faith, hope, and love. Only a little imagination is required to see how these can be mutually enhancing. The possibility exists for creative partnership which will not be proselytizing on the one hand nor superciliously patronizing on the other.

The church is present at the college in the person of its members who may be students, faculty, or staff there. God is present at the college by his Spirit, which permeates and envelops all of creation. The church exists to announce and to celebrate the presence of God and the promise of the gospel, which can liberate people from pride and despair for service and hope in the world. So the church is present at the college in all its members who are there, waiting and working to make visible the identity they have received and the vocation they share.

The church seeks to recognize and celebrate all the gifts of God that it finds at the community college. At the same time, the church brings gifts of its own: a vision

of the human being in self-development, in community, in relation to nature and history, and in fellowship with God (the vision of *shalom*); a hope that will not give up on this world before God does and thus leads to continual prayer for it; and a posture of caring grounded in the one who laid down his life for friends and enemies alike. With these gifts, the church is set to seek actively "the welfare of the city," to be not just a passive but an active partner, to be an agent of Christ's own transformation of society without taking on a self-understanding of superiority or triumphalism. The aim will be not to transform the college into church but by creative presence and partnership to help the college maintain its own integrity, discern its purposes, and strive toward the fulfillment of its potential.

The church is not to be at home, comfortable, in the culture; its members are to know themselves as pilgrims and exiles in relation to the norms and ethos of society. But as such, they pray, as Jeremiah was instructed, not against "the city" but on its behalf. And when the city succeeds and flourishes in its essential being, when life in the city is truly good, then the church rejoices as a friendly partner and finds even its own welfare served by that peaceful environment.

Most congregations are in touch with post-secondary education in some way. It is important, part of their mission, that all congregations, their pastors and laity, be aware of the societal changes caused by the explosive development of post-secondary education. This education aims at personal growth, preparation for work, community building, world understanding, creative leisure, and other humane goals. Christian people who grow in understanding and skills of various sorts are enabled to apply their Christian vision and hope in new ways. The church must work at such a theological understanding of Christian vocation.

We are in an age of "lifelong learning." Learning is not just preparation for life but a dimension of meaningful participation in life. Lifelong learning opens us to the unfolding wonder of God's world and the presence of God's gracious beauty in all of life and in all ages of life.

AN EXERCISE: DO YOUR OWN THEOLOGIZING

A group studying the possibility of community college ministry development, rather than being presented with a ready-made statement of theological perspective (such as the two above), may find

it more faithful and stimulating to develop its own. Interfaith and ecumenical groups will represent a plurality of theological assumptions, but the same may be true also of a congregational group. The process of surfacing, articulating, and sharing these can be as important as the product.

Such an exercise need not be sophisticated or complicated. The members of the group may be asked simply to develop and share answers to such questions as:

+ what in the theology or teachings of my church moves me to be concerned about this ministry?
+ what in my faith-understanding informs my involvement in this ministry?

Differences should be distinguished from disagreements. Disagreements should be candidly acknowledged and not permitted to become unnecessarily divisive or disruptive. The dialogue should lead to the development not only of some theological consensus but also of self-respect and respect for others and the diversity of gifts in the body.

Or an interested individual may be moved to further exploration that might be shared with the group. Observant Lutherans may have noted that the "Christ and Culture" statement above develops Calvin's rather than Luther's position, though probably none of the five positions identified by Niebuhr should be exclusively adopted or rejected. How might the spelling out of the "Christ and Culture in Paradox" position (Luther's) be done for our day?

A review of the statement in Tool A may be helpful in this exercise.

Bibliography:

+ Lutheran Council in the USA - Division of Campus Ministry and Educational Services, *Ministry in a Learning Society* (May 1973, 20 pages) and *Transformed by Renewal: MLS* (February 1976, 8 pages)
+ Center for the Study of Campus Ministry, "The Mission of the Church in Higher Education," *CSCM Yearbook 1976*, pages 9-25

3. HOW TO START COMMUNITY COLLEGE MINISTRY*

In community college ministry, just as in much campus ministry, there is value in "teaming up," even across denominational (perhaps even inter-faith) lines. The community college needs it if it is to deal effectively and work cooperatively with the religious community; it should not be asked to deal separately with a half dozen or more congregations or ministers and to run the risk of seeming to play favorites. The church needs it, too, because in being ecumenically cooperative, the church is true to its own nature. The church is viewed faithfully not as separate enterprises but as "a body" with a non-competitive, co-operative humane vision. In such "teaming up," then, the church does not lose something essential but takes on, "performs" something of its true character. Even traditional campus ministries have dealt most effectively with the institutions of higher education when they have found partnership at various levels in some sort of "campus ministry association." Lone Rangers usually are not the best ministers.

Much that follows may be adaptable - and even effective - by a lone congregation or a denominational ministry team. But the process described here will be based on "teaming up."

The aim of this community college ministry development will be not just short-term involvement in a limited area or two but a broad-based, gradually expanding, ongoing relationship of mutual respect and co-operation. The aim will be to draw the two communities previously described - the community college district and the religious community - into mutual knowledge and respect and the mutual exploration of resources and possibilities.

While a full- or part-time professional campus minister (lay or ordained) might play a key facilitating and stabilizing role (see Section IV), the aim here is to make space for many people (lay and clergy) from the religious community to be participants in a community college ministry.

FIVE STEPS

1. Involvement of the Religious Community

a. Identify a ministerial association or a

* Much of the material in this Section and the next is adapted from the work of J Lynn Springer, a pioneer in community college ministry development who served as a consultant to the task force that has prepared this manual. It has been written up most recently (1981) in United Ministries in Education's *Live Wires* (see Section VI) and is used here by kind permission of both UME and Springer.

council of churches for whom community college ministry might be a proper and faithful undertaking. Think broadly - interdenominational and even interfaith groups may exist. If no such group exists, consider this as the occasion for convening one. Be as inclusive as possible, but do not wait for one hundred per cent response.

b. In a way respectful of the group, seek time on its agenda to plant the idea, to inquire about possible interest, and/or to strongly advocate the development of a common ministry at the near-by community college.

c. At that meeting or a subsequent one, share the possibilities for mutual enrichment through examples of what is happening elsewhere (see Tools C and D and Section V). You may want also to draw on the materials in Sections I and II to stimulate thought and interest. Outline possible areas of partnership or cooperation, such as admissions, counseling, career counseling, student activities, credit courses, continuing education, and community services. Give the group something to "take home" that will remind them of your presentation and give opportunity for further consideration of the idea.

d. Propose a series of three meetings for a committee of 3-6 persons to explore the possibilities. Let them know that a well-tested method, a highly effective process, and proven tools are available to help.

e. Request authorization of the group to explore further in its behalf.

f. Ask the congregations to identify their members who are active in one way or another (as faculty, staff, or students) at the community college and to give the list of these to the committee. The committee may choose to convene these people and invite their help in shaping future strategy. Tool B may be helpful.

2. Involvement of the College Community

a. As a representative now of the larger religious group, meet with the President or President's representative of the community college to indicate your hope and plan and to seek the college's cooperation. In this meeting and in future meetings that the official may suggest, be prepared to stimulate the imagination by examples of what is happening elsewhere (see Section V).

b. Propose a series of three meetings for representatives of both the religious and the college communities to explore the possibilities.

c. Request the appointment of liaison person(s) (1-3) to work with the religious committee in arranging details of the exploration, which will seek to identify areas of *mutual* interest and potential connection. Consider the possible value of church members active at the community college being appointed liaison by the President, but be sure these liaison persons can well represent the interests and the commitments of the college.

3. Meeting No. 1 of Joint Group: Design Session

a. This meeting should include appointed representatives of the religious and the college communities and aim at designing a Day of Conversations for a larger group of people from each of the communities.

b. Clarify the goal of the Day: to learn about the program-trends of the college and to identify ways in which the religious community and the college community can provide mutual resources and enrichment to each other.

c. Consider the tools that might be used or created to help in the search (see Tools B and E).

d. Outline a Day of Conversations between the two communities - e.g.

9 AM	Admissions Staff (each part followed by a 15-min. break)
10 AM	Counseling Staff
11 AM	Student Government Leaders or Student Activities Staff
12 noon	Lunch with Faculty and Staff
1:15 PM	Continuing Education or Community Service Staff
2:15 PM	President or President's Representative
3:00 PM	Conclusion - date of next meeting

Ask someone from each named staff to outline the college's program and identify program-trends in that area (15-20 minutes) and then to join in conversations around ways church and college can be resourceful to each other (20-30 minutes).

e. Determine date, invitation list, and assignments. Request college liaison to schedule appointments and reserve a room for the Day.

4. Meeting No. 2 of Joint Group & Others: Mutual Exploration

a. Agree on an agenda and a time to adjourn, and introduce/clarify the purpose of the meeting.

b. Using tools you have created, borrowed, or adapted, mutually consider the main areas of concern and service for

the college community (students, faculty, administrators, the public) and the main areas of concern and service for the religious community relevant to this meeting (e.g. leadership development, community service, cultural and artistic enrichment, career counseling, values clarification).

c. Simply define areas of possible partnership; leave the detailed development of methods and programs to a later time.

5. Meeting No. 3 of Joint Group: Summary and Recommendations

a. Identify data from each community to be shared with leaders in the other community.

b. Identify areas of the community college that might be enriched by the religious community and areas of the religious community that might be enriched by the college community. Where did you sense green, yellow, and red lights flashing?

if green - were next steps apparent?
if yellow - will building trust through ongoing relationship help?
if red - why?

c. Discuss whether enough interest has been demonstrated to warrant a College-and-Church Task Force (CCTF) or Bridging Committee. If so, plan next steps for working toward the goals identified.

4. CONTINUATION AND STABILITY

Persons and groups who have followed the process so far described will probably have their own juices flowing by this time and be ready to trust their own intuition and imagination for providing continuation of what is begun. The notes that follow, then, are more seriatim and invite less rigid "obedience."

That does not mean that the continuation of this ministry is either natural or easy. Depending as it does on the vision and the experience of those who got it started, this ministry will be threatened whenever any key persons leave either the area or the process. Furthermore, volunteer ministries are always difficult to sustain because of the nature of the "voluntary" commitment - often short-term, easily terminated when problems are encountered, and necessarily taking second place to career commitments. Finally, set-backs, misunderstandings, and disappointments are bound to occur; only with a strong commitment to the partnership and a growing relationship of trust between college and church is the project likely to survive. Many such ministries have died after one or more years of successful and seemingly-growing partnership. Sometimes this will be unavoidable - and in the long run, even healthy. Even when death or near-death to the partnership does occur, often there will be "pieces" that visioning and committed people can pick up and use to build a new relationship.

We are concerned to ask here how impediments can be overcome, how mutual trust can continue to grow, and so how the ministry can continue and achieve stability.

STABILIZATION

J Springer has identified "factors of stabilization" for volunteer ministries such as this. He is seeking to get beyond consciousness-raising and initial exploration and experimentation to the kind of change from which turning back will be difficult. "If the new situation simply and easily erodes into the old situation, then the change never really occurred in the first place." Stability can be achieved, he says, in five ways.

1. Ask and re-ask the fundamental question.

The fundamental question is: "What are the ways in which the college can be resourceful and enriching to the people and institutions of the religious community, and what are the ways in which

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the religious community can be resourceful and enriching to the people and institutions of higher education?"

Other questions may become aspects of this big question - such as, can the religious leaders have an office at the college, when can religious studies be offered by the college, how do we minister to commuting students? But the question to keep coming back to is the one that underlies the entire effort rather than any particular strategy questions.

2. Seek mutual responsibility for the developments.

Ideally, the members of the College and Church Task Force will have standing in and access to the "governance" of the college and the churches. Their own involvement in the developing partnership should represent not just their own predilections but their institutions. If, for example, the college people are chosen primarily because they are church members, they may not be able adequately and fairly to represent the college. It will prove helpful to have representatives from faculty, administration, and student body on the task force. Parallel concerns, then, need to be exercised about the church people on the task force. This continued and increasing communication between the two parties is very important.

3. Season the center instead of hustling the sidelines.

This is a catchy (and biblical!) way of saying: aim to enrich and expand existing programs rather than generating new programs that must hustle for attention from educators, commuting students, and ministers who are already "too busy." For example, an occasional lecture or seminar within the college's existing curriculum may be both easier and more effective than a "free university" or a weekend retreat. Similarly, the average congregation's program will afford many opportunities for the use of the resources of the college; special meetings and programs should be minimal. The advantage of this approach is obvious; it makes the most efficient use of the time of everybody - faculty, students, and volunteers.

"Hustling the sidelines" is not forbidden; some ventures (e.g. worship) may take place only at the sidelines. But beware: community colleges barely have sidelines; students come to classes and then are gone. Effective new programs and services will arise best and receive mutual respect and support when the primary aim is to enrich and expand

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existing programs and services. Such an understanding explains also why most effective community college ministry has been directed not just at students apart from their college life but also at faculty and administrators who work daily with students in both curricular and administrative ways.

4. Resolve the identity/visibility question.

This factor goes along with the previous one. Salt that seasons is not as visible as a tray of sweet rolls. High visibility is crucial on the sidelines - cf. colorful flyers and brochures, big events that will attract publicity and public, etc. Ministry that focuses on ongoing programs and structures will not mistake visibility (or frequent planning meetings) for ministry. The question, then, will be about program effectiveness rather than "how many know we're here and why."

A ministering church has many theological/biblical resources for understanding such a low-profile identity and pervasive-program style. Volunteers, however, should be given a clear sense of the broad picture and the value and effectiveness of their modest and less-visible endeavors. An annual report listing all the activities of the ministry should be encouraging to them.

5. Provide professional assistance to volunteer teams.

Volunteer teams can be strengthened immensely by a professional who is ready to advise, monitor, and even if necessary intervene. Such a person must understand the nature and strategies of community college ministry and be in a position to serve, usually very minimally, for more than just a year or two - and must understand the role of an enabler and facilitator.

ASSOCIATES

One strategy that some community college ministries have developed is the hiring of "associates," people who for a stipend give part-time attention to the ministry development and programs. These may be clergy or other non-student leaders (Campus Ministry Associates), or they may be even undergraduate students (Student Associates). With proper care, this strategy can give strength, including identity/visibility within the religious community, to a ministry development that might otherwise be forgotten or untended for long periods.

Experience clearly shows that it is important to keep in mind that the associate is not to become the primary doer of the ministry but rather the

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facilitator of the ministry of many others. A responsible team for the religious community should be appointed to support and supervise the work of the associate. A written agreement should identify expectations and remuneration.

One large community college ministry development - in southern California - concluded that there has to be someone like an associate in such a project. Local clergy were regarded as best for the task, but also they needed training! An important effectiveness factor was that the associate have local roots and empathy, be indigenous to both the campus and the community. The contract called for the associate to devote 10 hours a week for 26 weeks to the work; the stipend ranged between $400 and $750. Care in selecting someone well-suited for this work was essential; there are "hungry applicants" for work like this who do not have either the understanding of community college ministry or the style of an enabler that it requires. So even if the decision to seek such an associate may be made, planners must not expect that a well-qualified and well-situated person will be found quickly or easily.

Four tasks for the associate were identified in the southern California project:

a. identify people concerned for ministry with the college - students, faculty, administrators, congregations, and others

b. explore areas where ministry is needed and would be welcome

c. experiment with linking church and college resources to meet perceived needs

d. engage in personal ministry where appropriate and possible.

An associate functioning in conjunction with a College and Church Task Force, as described above (Section III), might be well directed and supported by and might offer valuable staff service to the task force.

A variation of this is the designation of a Student Associate. In the southern California project, these were contracted for a half-day per week at a stipend of $50 per month. Such a student was required to be registered for one or more classes at the college, to be committed to both faith and church, and to have compatible vocational goals. A "mentoring team," consisting perhaps of one faculty member and one clergyperson (local pastors might take turns), was regarded as essential for two functions: first, to pray, plan, and evaluate with the student associate; second, to support, advocate, and mediate and thus to "empower" the local task

force (undergraduate students can rarely empower a local committee). Materials on "peer ministry" will be helpful in implementing this strategy (e.g. Campus Ministry Communication's Peer Ministry Packet).

TWO TOOLS

A tool has been developed by Springer that is useful in putting together the areas of religious interest in the college with the resources of the religious community. (Tool F)

Another tool is a game (FISK) that identifies the possible points of entrance into the community college and facilitates conversation about ministry priorities and modes. (Tool H)

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5. EXAMPLES OF COMMUNITY COLLEGE MINISTRY

This section attempts simply to identify suggestive examples of the mutual resources college and church can be to each other in community college ministry. They are arranged according to the college's various arenas.

Counseling Arena

1. The churches invite the college's counseling staff to introduce the decision-making process to a senior high retreat.

2. The college's counseling staff holds workshops for local pastors and members interested in developing their counseling and career-guidance skills.

3. Trained pastors and members offer crisis telephone service; college counselors assist in the training.

4. Pastors gain the confidence of the college counselors to serve in areas of their special training.

5. College counselors offer "hot-line" support to local parishes in crisis situations.

6. College counselors and pastors "team up" for work in community centers, retirement homes, youth areas, and indigent housing areas.

Instructional Arena

1. A skilled pastor leads a workshop at the college in relating effectively to the grieving.

2. A pastor leads a six-week seminar on "death and dying" for nursing students.

3. College and church leaders work together to arrange a one-month program (one-day-a-week) dealing with environment, racism, world hunger, and personal responsibility.

4. Exploratory talks initiated by church leaders lead to credit courses using Bread-for-the-World materials on the topic of world hunger.

5. Hospital administration students are invited to join a psychologist and a hospital administrator from a local congregation in discussing contemporary standards and values.

6. The college offers courses for clergy on tools and trends in career and life-planning, administration and management, counseling, working with youth, and other specialties.

7. The college geography department provides instruction in Middle East archaeology and anthropology at the annual city-wide Church Education Fair.

8. Credit courses are given by local religious leaders - e.g., Religious Themes in Cinema, Death and Dying, Cults, Peer Counseling/Ministry, Faith and Science, Wholistic Health, and Values Clarification.

9. A local pastor sends to interested faculty members articles from *The Christian Century, Christianity and Crisis,* etc. for use in classroom assignments. Sometimes this leads to invitations to class.

Community Services Arena

1. The college's drama club puts on an extra performance (daytime) for the churches' senior citizens' group.

2. Students at a vocational technical school who are skilled in home repairs insulate older homes for economically or physically disadvantaged citizens; the churches coordinate the program.

3. College counselors and church leaders together look for ways to provide support services to young single adults and commuting students.

4. A church within a community college district establishes a child-play center to encourage young mothers to attend classes.

5. Churches provide a Speakers' Bureau for free classroom enrichment; the college provides a Speakers' Bureau for the community's enrichment.

6. The college computer is made available during off-hours to organize address lists for a program for the elderly.

7. Church volunteers staff the college's health fair.

8. College and churches join together in identifying pressing community needs, listing potential resources, and seeking a united way to address the key ones.

9. Churches and college agree to publicize each other's programs.

10. The college serves as a host site for local meetings of ministers.

Community Services Arena (Non-Credit Courses)

1. Leaders of the churches' senior citizens' group lead a workshop for students and the community on coping with aging.

2. The college's "returning adult center" holds its one-day workshop, "From Kitchen to Campus," in conjunction with a regular meeting of church women.

3. The college's community services division designs an organizational management course for local church leaders.

4. The college provides an annual forum on its program and trends for church leaders (e.g., why certain courses are offered, how the cost of a course is set, admissions quota, and state funding impact on course selection).

5. The college and the local clergy work together to offer a day-long conference on wholistic health care or, for religious and other professionals in the health/helping fields, on stress in the helping professions.

6. The college and the churches work together to offer a seminar for spouses and families of returning students to help them understand and deal with the stresses involved within the family structure.

7. Religious leaders offer a special series of lectures or discussions on a variety of topics, such as "How My Beliefs Have Changed," "What Gives Me Hope for the Future," etc. If over lunch, the series might be called "Soup with Substance."

8. The college offers a special program on identifying and training volunteers for churches and other not-for-profit groups.

9. The college counselors offer a program on the uses of biofeedback for a local ministerial group.

Governance Arena

1. The Council of Churches, or a local ministerial group, publicizes the need to support a bond issue for the college.

2. An interfaith committee provides a series of workshops at the churches or at other locations in the community where the college president or trustees can talk about the college's governance and the forces that impinge upon the community college.

3. Church leaders discuss with legislators the college's open-door admissions policy and its implications.

Student Activities Arena

1. Religious leaders converse with students on current issues - perhaps following popular films, theatre, etc.

2. The churches sponsor a "Christian Rock" concert over the noon hour at or near the college.

3. A local church opens the doors to its gym, classrooms, and other rooms for

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student activities.

4. A local church offers to host (with a hot meal and snacks) a student leaders' retreat.

5. A church offers transportation for a student club.

6. The handicapped students' club meets at a local church.

7. Students perform for a church's Golden Age Club.

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6. RESOURCES & BIBLIOGRAPHY

RESOURCES

A. Church

The Alban Institute, Inc.
Student & Young Adult Ministry Program
Robert T. Gribbon, Director
Mount St. Alban
Washington, D.C. 20016 202/244-3588

Center for the Study of Campus Ministry
Phil Schroeder, Director
Valparaiso University
Valparaiso, Indiana 46383 219/464-5459

The Lutheran Council in the U.S.A.
Division of Campus Ministry & Educational Services
35 East Wacker Drive, Suite 1847
Chicago, Illinois 60601 312/726-3791

Lutheran Student Movement
35 E. Wacker Drive, Suite 1847
Chicago, Illinois 60601 312/726-3791

United Ministries in Education
Community College Project
William E. Hallman, Director
c/o Educational Ministries - ABC
Valley Forge, Pennsylvania 19481 215/768-2051

B. Community Colleges

American Association of Community and Junior Colleges
One Dupont Circle NW
Suite 410
Washington, D.C. 20036 202/293-7050

BIBLIOGRAPHY

A. The Church's Ministry at Community Colleges

BASIC HANDBOOKS

1. Lutheran Council in the U.S.A. - Division of Campus Ministry and Educational Services, MINISTRY WITH THE COMMUNITY COLLEGE - A LUTHERAN PERSPECTIVE, 1982, 75 pages

The book in hand aims to give encouragement to and a Lutheran perspective on ministry with community colleges. It describes the typical community college and its positive value in today's educational scene and offers "theological perspectives" on why churches should concern themselves with community college ministry. It describes concrete steps in starting community college ministry and ways to achieve stability for it. Examples and resources are listed, and tools are provided.

2. United Ministries in Education, LIVE WIRES, 1981, 33 pages, $2.75

This short but resourceful sequel to UME's two previous books on community college ministry - *So There's A Community College in Your Town* and *The Challenge of the Community College to the Church* - develops the metaphor of campus and church as "local energy service districts" which ought to connect with each other to achieve respective goals. Four kinds of connections are described under the rubric: go sparingly with new programs, work at enriching existing programs. (See also the slide/cassette program, *Bridging the Space Between*, below.)

3. Hallman, William E., SO THERE'S A COMMUNITY COLLEGE IN YOUR TOWN: A GUIDE FOR LOCAL MINISTRY WITH THE NEARBY COMMUNITY COLLEGE, New York: UMHE Communication Office, Publisher, November 1976, 102 pages, $3

Community colleges and churches can help each other without compromising their integrity. Both are community service institutions

and so potential allies in an important mission. That basic concept underlies this handy book, which consists of Mary Alice Geier's 1972 handbook (revised and updated) and six Perspective Papers published from 1972-75 by UMHE's Community College Project.

4. Gribbon, R.T., STUDENTS, CHURCHES, AND HIGHER EDUCATION: CONGREGATIONAL MINISTRY IN A LEARNING SOCIETY, Valley Forge: Judson Press, 1981, 126 pages, $6.95

More of the church must get involved with higher education because more of society is. Written by the director of an Alban Institute project, this book is strong encouragement for local congregations to take seriously the opportunities for ministry with students, faculty, and institutions of higher education today. Both younger and older students are described. Ways of integrating students into congregational life are set forth. Various models of ministry are discussed in relation to both residential and community colleges. Gribbon emphasizes the need for congregations to be vital communities of faith if they want to attract people from the academic world.

MISCELLANEOUS

1. Center for the Study of Campus Ministry, ECUMENICAL RELATIONSHIPS IN CAMPUS MINISTRY: OUR MINISTRY WITH OTHERS, 1975, 7 pages

A dozen Lutheran campus ministers describe the pluralistic context of ministry in a learning society and then lay out a biblical-theological basis and propose principles and guidelines for inter-Lutheran relations, inter-Christian relations, inter-faith relations, and inter-/intra-cultural relations (ministry with humanist/secular movements). Of continuing value.

2. Center for the Study of Campus Ministry, THE MISSION OF THE CHURCH IN HIGHER EDUCATION, 1976, 8 pages

A study conference produced this 8-page statement (a 9-page annotated bibliography is available), which discusses Christian af-

firmation of the world of learning, the disciplines of Christian formation, the shape of Christian incarnation in the university (persons, structures, and issues), resources of the church, and accountability. An excursus discusses church-related colleges and universities. In brief, the mission is to make the life of the church effective and visible in appropriate ways at institutions of learning and to challenge the church with the insights and interpretations of the human condition and prospect which emerge there.

3. Center for the Study of Campus Ministry, THEOLOGIZING ON ACADEMIC TURFS, by Phil Schroeder and Elmer Witt, 1978, 8 pages

"Theologizing on academic turfs" means working with faculty and students in terms of their academic disciplines and attempting to raise the God-question (theologizing) for consideration on those turfs rather than on the church's turf and in the church's customary terms. After a definition of terms and a list of "some of the masks the God-question wears in a secular world," a simple process is described, together with occasions and opportunities, central points of focus, and caveats. This paper has particular significance for community college ministry.

4. Gribbon, Robert T., COMMUTER STUDENTS: A CHALLENGE FOR MINISTRY, The Alban Institute, Inc., 37 pages, 1978 (?), 37 pages, $3.00

This paper, derived from Alban Institute's project in developing congregationally-based ministries with commuter students, discusses the diverse commuter student phenomenon, describes the commuter student's divided life with its breakdown of relationships, gives eight very brief individual case histories of commuter students, and identifies possibilities of ministry by campus ministers and by local churches. Gribbon urges the training of clergy and lay people in local congregations to enable them to recognize and respond to the needs of people in educational transitions.

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5. Gribbon, Robert T., CONGREGATIONS, STUDENTS AND YOUNG ADULTS: AN ACTION INFORMATION BOOK, The Alban Institute, Inc., 1978, 77 pages, $12.00

This loose-leaf resource manual for local church ministry with young adults and commuter students includes background information on basic problems and needs and resources for developing ministries, including a four-session lay ministry study course ("Faith-Development in Young Adults"), a process for identifying young adults in the congregation, and designs for an intergenerational retreat.

6. Gribbon, Robert T., THE PROBLEM OF FAITH-DEVELOPMENT IN YOUNG ADULTS, Washington, D.C.: The Alban Institute, 1977, 15 pages, $3.00

This valuable paper puts the insights of Eric Erikson, a Lutheran *Study of Generations*, Wm. Perry, and John Westerhoff in focus for parishes ministering to young adults. It points to the traditional lack of support and encouragement for faith-development as people pass through independent, anti-structure, searching stages on the way to interdependence, commitment, and ownership. We should not expect of young adults what we expect of compliant children or of settled adults.

7. Hallman, W.E. editor, THE CHALLENGE OF THE COMMUNITY COLLEGE TO THE CHURCH, Valley Forge, Pa.: United Ministries in Education, Publisher, 1980, 166 pages, $4

This volume picks up where Hallman/UMHE's previously-published *So There's a Community College in Your Town* leaves off and adds further encouragement and help for community college ministry.

8. Lutheran Council in the U.S.A.-Division of Campus Ministry and Educational Services, MINISTRY IN A LEARNING SOCIETY, four

parts, 1973-1976, 20, 19, 22, and 8 pages

The first part of this Lutheran series describes the concept: ministry in a learning society (MLS) is the meeting-place and interaction of today's city, university, and church; it is an "attempt to respond to major changes in the emphasis, philosophy, and focus of post-secondary education in our nation." Urbanization has led to complex, interdependent systems and a variety of lifestyles and so to a struggle for human survival and well-being that requires a continual process of learning. The "learning society" refers to the way in which learning has become a primary dynamic of human welfare and to the unlimited proliferation of educational opportunities, formal and informal, in our society. This study proposes a change of emphasis from "campus ministry" to "ministry in a learning society," closer cooperation with congregations, and courageous journey into the unknown with fragile forms, tentative directions, and ambiguous results under the liberation and guidance of God.

The second part is an annotated *Bibliography*, prepared by Arne Markland, consisting of articles and books arranged under eleven headings - from "the Christian and higher education" to "theories of learning." The third part, called *Marks*, gives brief descriptions of nine ministries that exemplify MLS. The fourth part, *Transformed by Renewal*, points to a biblical base and a theological framework for MLS. Romans 12 suggests a mode of ministry joining faith to learning and learning to personhood and community which result in celebration, witness, and social change.

9. Lutheran Council in the U.S.A. - Division of Campus Ministry and Educational Services, STUDENT TO STUDENT MINISTRY, 17 pages, 1978, $2

This packet of materials on peer ministry, the peers in this case being students, includes description, resources, and model-descriptions. Live-in communities, salaried students, and diaconate, host, and anchor models are included.

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10. Schroeder, Phil, PARISH MINISTRY TO STUDENTS, LCUSA-dcmes/Campus Ministry Communications, 1976, 7 pages, 40c

Against the backdrop of the changing scene of "the learning society," this discussion paper poses "questions for a sensitive parish" about the church, the gospel, the ministry of laity, and the pastor's role. Dietrich Bonhoeffer's *Theses on Church Youth Work* are appended. It is intended for intra- and inter-congregational groups, preferably clergy and laity, interested in taking up the challenge of parish ministry in the learning society.

11. Sleeper, C. Freeman and Spivey, Robert A., editors, THE STUDY OF RELIGION IN TWO-YEAR COLLEGES, Missoula, Montana: Scholars Press, for the American Academy of Religion, 1975, 104 pages

The academic study of religion has established itself in community colleges around the country. There are a number of legitimate ways to structure it. Teachers should have an academic background comparable to that required in other fields and should be effective teachers. This study not only reports on the study of religion in two-year colleges but in considerable detail (14-17 page syllabi) describes different models for beginning courses in religion.

PERIODICALS & JOURNALS

1. National Lutheran Campus Ministry, CIRCLE, 35 E. Wacker Dr., Rm. 1847, Chicago, Ill. 60601, $10 ($8 for students)

Published eight times a year, *Circle* regularly provides to ministers in higher education some of the best resource materials available: articles (on theology, spirituality, worship, world community, and community colleges), book and film reviews, Bible study guides, and other resources.

2. United Ministries in Education, UME CONNEXION and UME LETTER, c/o Educational Ministries/ABC, Valley Forge, Pa. 19481, $3 for both

UME is the ministry of eight denominations (American Baptist, Christian, Brethren, Episcopal, Moravian, Presbyterian in the U.S., UCC, and United Presbyterian in the USA) in education, including higher education. *Connexion,* in newspaper format, is published three times a year (spring, fall, winter) and contains news, articles, and notices on a wide range of subjects. *UME Letter* is a quarterly newsletter of events and developments in education ministries.

SLIDE/CASSETTE PROGRAMS

1. Presbyterian Church in the U.S. - The Synod of the Mid-South, IT WAS ALL SO DIFFERENT BEFORE EVERYTHING CHANGED: COLLEGE LIFE THEN AND NOW, 16-minute slide/cassette program, 1980, rent from UME Communication Office, c/o Educational Ministries - ABC, Valley Forge, Pa. 19481, 215/768-2051 (cost of postage only)

This program depicts the changes on campus in recent decades in social and residential life, older students, commuting, working, stopping out, extracurricular activities and organizations, international students, and handicapped students. It promotes community colleges for their variety of people and programs and indicates campus ministry's interest in working together with them. This is a good vehicle for bringing folks up-to-date on the changing landscape of higher education and initiating discussion on how ministry in that arena can be adapted to meet different needs.

2. United Ministries in Education, BRIDGING THE SPACE BETWEEN: LOCAL CHURCHES AND COLLEGES IN MISSION, 15-minute slide/cassette program, 1981, rent from UME Communication Office, c/o Educational Ministries - ABC, Valley Forge, Pa. 19481, 215/768-2051 ($10 plus postage)

This program sets forth the process of bridge-building described in this

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book (ch. 3). J Springer and his work in Northeast Pennsylvania are depicted in order to encourage others to seek an ongoing relationship between congregations and a nearby college. Produced by UME, this presentation introduces UME's handbook, *Live Wires* (see above).

B. Community Colleges

Books

1. American Association of Community and Junior Colleges (AACJC), COMMUNITY, JUNIOR AND TECHNICAL COLLEGE DIRECTORY, published annually, $10

The Directory contains a comprehensive listing of all accredited community, junior, and technical colleges in the U.S., including location, telephone number, chief administrative officer, type of academic year, accreditation, enrollment, fees, and numbers of faculty and staff. Summary tables break down the data by state and by public and private colleges. Published soon after the first of the year.

2. Cohen, Arthur M. and Brawer, Florence B., THE AMERICAN COMMUNITY COLLEGE, San Francisco: Jossey-Bass, Publishers, 1982, 445 pages, $17.95

This most recent comprehensive study scrutinizes every aspect of community colleges: students, faculty, administration, finances, instruction, student services, career education, compensatory education, community education, the collegiate function, general education, and the social role. The authors are advocates of the community college and especially its educative function. At their best, community colleges represent the U.S. at its best: "never satisfied with resting on what has been done before, they try new approaches to old problems."

3. Cosand, Joseph P., PERSPECTIVE: COMMUNITY COLLEGES IN THE 1980s, American Association of Community and Junior Colleges, 1979, 59 pages, $5

Written by one who has spent 35 years as a community college teacher, dean, president, and research professor, this monograph offers an overview of the challenges facing community colleges in the 1980s and calls the colleges to increasing service, integrity, and quality. "The challenges for the 1980s are many, are exciting and potentially rewarding, and are attainable."

4. Gleazer, Edmund J., Jr., THE COMMUNITY COLLEGE: VALUES, VISION, AND VITALITY, Washington, D.C.: American Association of Community and Junior Colleges, 1980, 190 pages, $6.50

Gleazer is well qualified to write this basic review of the community college, its problems and possibilities. For more than two decades he was the head of AACJC, and he offers here a popular, richly-illustrated series of essays on the community college. In turn, the essays deal with the mission of the community college (to encourage and facilitate lifelong learning, with community as process and product), education for community development (a primary function is to help those in the community who want to learn how to secure such necessities as housing, health, employment, food, and citizenship), relating to other community agencies (e.g., government, unions, business and industry, health agencies, telecommunications), lifelong learning, legislative perceptions (circumstances have led community colleges to the state capitols), financial support, control (the shift from local to state control threatens the colleges' response-ability to the community), and leadership. Gleazer stresses the community character of the colleges and calls for increased community research by them. Vision and vitality are needed, he says, to achieve the values of the community college in the '80s.

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5. Yarrington, Roger, editor, STRENGTHENING HUMANITIES IN COMMUNITY COLLEGES, National Assembly Report, American Association of Community and Junior Colleges, 1980, 127 pages, $5

Myron Marty summarizes the encouraging word of this volume: "...there *are* ways to build the humanities into community college curricula or to enhance their status where they already exist." This report of a 1979 assembly includes specific recommendations for colleges, boards, administrators, faculty, AACJC, state governments, et al. A background paper, by Cohen and Brawer, notes that the humanities have few friends; even faculty, the most likely agents for maintaining the humanities, are diffident. Marty's stimulating paper begins by defining five purposes of education and concludes that current widespread curricular poverty is indefensible and that "the language of the humanities is waiting to be spoken."

PERIODICALS & JOURNALS

1. American Association of Community and Junior Colleges (AACJC), COMMUNITY AND JUNIOR COLLEGE JOURNAL, published 8 times a year (Sept.-May), $10

The Journal aims to serve faculty, administrators, trustees, and others with articles on trends, finance, policies, innovations in learning programs, and professional development. Regular features focus on accomplishments of people, philosophy behind the mission of the community college, AACJC projects, and federal activities.

2. Department of Adult and Community College Education of North Carolina State University at Raleigh, COMMUNITY COLLEGE REVIEW, published 4 times a year (P.O. Box 5504, Raleigh, N.C. 27650), $20

The Review publishes articles, reviews, and reports of interest to people in community college education and administration.

7. TOOLS

TOOL A
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TOOL A
A Statement of Assumptions and Philosophy - Lutheran Ministry with the Community College*

1. ASSUMPTIONS CONCERNING THE COMMUNITY COLLEGE

A. The community college is part of its total community.

B. The community college is an "open door" institution seeking to serve the post-secondary needs of everybody in the community.

C. The community college, at least to some extent, finds its direction and purpose from the community it seeks to serve.

D. The community college is ordinarily more responsive to ecumenical and interfaith approaches to ministry.

2. ASSUMPTIONS CONCERNING THE LUTHERAN CHURCH'S MINISTRY WITH THE COMMUNITY COLLEGE

A. Lutheran ministry with the community college is most effective when it is faithfully ecumenical.

B. We are concerned with a Lutheran ministry to people of the community college.

C. This ministry will ordinarily find its Word-and-Sacrament roots in the worship life of the congregation.

*Most of this statement pertains also to other two-year post-secondary educational institutions, such as vocational technical and junior colleges.

D. The church is at work at the college as laypeople carry on their ministry there.

E. Congregations can be found which will make ministry to the community college a priority of theirs and take ownership in it.

F. The parish pastors are key figures in helping make ministry to the community college happen.

G. Some campus ministers can use their skills and experience to help develop local ministries to the community college.

H. When congregationally-based ministry to the community college is at its best, it does not further burden the pastor but frees up the laity for their ministry.

I. Community college ministry is best done when informed, committed, and skilled laity are taking a major responsibility in it.

J. Planning for ministry with the community college needs input from the community, the church, and the college.

K. The church and the community college can help each other to be sensitive and responsive to community needs and issues.

3. WHY A LUTHERAN MINISTRY WITH A COMMUNITY COLLEGE

A. The Lutheran tradition has had a strong commitment to education.

B. The Lutheran tradition has stressed the importance of developing a sense of Christian vocation.

C. The Lutheran tradition has stressed the importance of the arena of the world (First Article) as the place where Christian vocation is carried out.

D. Congregations share responsibility for their community with educational institutions.

E. Congregations can learn much from the community college for carrying out their mission.

F. Congregations need to gain a commitment to be a leaven on the community college scene.

G. Congregations, together with others, seek to bring healing and wholeness to the fractured, lonely, confused, and hurting people who are found also in the context of the student body and staff of the community college.

4. WHAT IS THE COMMUNITY COLLEGE

A. It is a two-year post-secondary educational institution funded through state and local resources.

B. It is an "open door" institution catering to the educational needs of a broad spectrum of its people.

C. The community college stresses three curricula:
1) Transfer program
2) Technical/occupational programs
3) Continuing education programs serving the educational and recreational needs of the community

D. Some general characteristics of the community college and its students
1) College
a) Classes located on campus and throughout the community
b) Moderate tuition and fees
c) Credit and non-credit courses
d) High enrollment in evening classes
2) Students
a) Average age of 29-30
b) Majority enrolled part-time

c) Non-residential/Commuter
d) Represent a cross-section of the community
e) Broad range of educational backgrounds
f) Majority do not transfer to senior institutions

5. WHAT IS THE THEOLOGICAL CHARACTER OF THE MINISTRY

A. It derives its origin, strength, and direction from the Word and Sacraments shared in the parish.

B. It emphasizes the caring role of Christian people.

C. It seeks to learn from and use the resources of the community college.

D. It seeks to reflect the ministry of Jesus Christ to the needs of people.

6. HOW IS MINISTRY WITH THE COMMUNITY COLLEGE INITIATED, DEVELOPED, AND SUSTAINED

A. Ministry with the community college is initiated most often by Christian people, lay and clergy, who have discovered needs in the community college context and see the opportunity for the church to fill those needs.

B. The appropriate support structure of the church assigned to this area of ministry needs to help people catch the vision, train them for such ministry, offer possible models which the ministry can use, and use its expertise/ linkages to impact the institutions so as to prepare opportunities for ministry (cf. Springer model and others).

C. We need to find ways in which such ministries can be sustained over longer periods of time (cf. J Springer, "Stabilization Factors").

7. MARKS OF A MINISTRY WITH THE COMMUNITY COLLEGE

A. A ministry to and with all kinds and varieties of people

B. Primarily a lay ministry — largely volunteers

C. A ministry of the congregation — but taking place in large measure in the community around it

D. A ministry which needs to be flexible

E. An ecumenical ministry

F. An educational ministry

G. A ministry with shared responsibility

Community College Task Force
Lutheran Council in the U.S.A. -
Division of Campus Ministry and Educational Services
June 1980

TOOL B
Questions for Consideration
in Developing A Community College Ministry

PRESUPPOSITIONS

1. There are regional resources (people, funds) to be allocated to this task.

2. The basic opportunity for this ministry belongs to local congregations in relating to neighborhood colleges.

1. The College

A. How open is the administration (including mid-level) to cooperation with the churches?

B. How open are key faculty and staff?

C. What is the nature and extent of religious activity now (e.g., other ministries, religious studies, religious clubs, religious events, etc.)?

D. What is the character of the student body (full-time/part-time, day/night, academic/career education, age-profile, minorities)?

2. The Church

A. What is the interest of the congregation in campus ministry? Are congregational people at the college?

B. What is the level of interest of the pastor in campus ministry?

C. What is the capability of the pastor in regard to campus ministry?

D. What local resources are available to support this ministry (funding, staff, volunteers)?

E. Will the congregation concur in having resources allocated to this ministry? Some of the pastor's time may be taken. The question should be considered by church council, education committee, youth/young adult ministry committee, etc. Can the congregation support this ministry without outside funds?

F. What resources from beyond the congregation are available to support this ministry (e.g., District/Synod, social service agency, campus ministry staff, LCUSA community college task force)?

3. The Community

A. To what extent has the college developed relations with the larger community?

B. What is the character of the Board of Trustees? What is their vision of post-secondary education?

C. Are there other churches or agencies available as partners so that the effort can be ecumenical?

D. Are there unserved populations in the college's district?

E. What is the relation of the two-year institution to four-year colleges and universities?

College College Task Force
Lutheran Council in the U.S.A. -
Division of Campus Ministry and Educational Services
June 1980

TOOL C
Community College Quiz

+ *to check awareness of community college reality among church people*
+ *to stir up interest in community college ministry*

1. The approximate number of students who attend the nation's 1,230 community colleges is:
   _____ 500,000 _____ 5 million
   _____ 1 million _____ 10 million

2. At the present time community college enrollment is:
   _____ Increasing
   _____ Holding its own
   _____ Decreasing

3. The average age of community college students is:
   _____ 18 _____ 27
   _____ 21 _____ 30
   _____ 24

4. What percentage of community college students are employed full- or part-time?
   _____ 25%
   _____ 50%
   _____ 75%

5. Tuition and fees total an average of _____ on an annual basis:
   _____ $100 _____ $400 _____ $700 _____ $1,000

6. The community college offers courses for persons who: (Check as many as apply)
   _____ Wish to take the first 2 years of college
   _____ Prepare for vocational/technical career
   _____ Do not speak English
   _____ Desire hobby and leisure courses
   _____ Have not finished high school

7. At community colleges, traditional clubs and fraternity-like organizations are:
   _____ More popular than at four-year institutions
   _____ Less popular than at four-year institutions
   _____ The same as at four-year institutions

8. Classes at community colleges may be held in: (Check as many as apply)
   _____ Buildings on large modern campuses
   _____ Churches
   _____ Rented stores
   _____ Libraries
   _____ Prisons
   _____ High Schools

9. The following Community College resources are available to the local congregation at little or no charge: (Check as many as apply)
   _____ Library _____ Audio-Visuals _____ Courses _____ Facilities
   _____ Consultants _____ Speakers Bureau _____ Seminars

10. Local parishes for the most part:
   _____ Do not participate in community college ministry
   _____ Are unaware of community college ministry
   _____ Need to be motivated toward community college ministry

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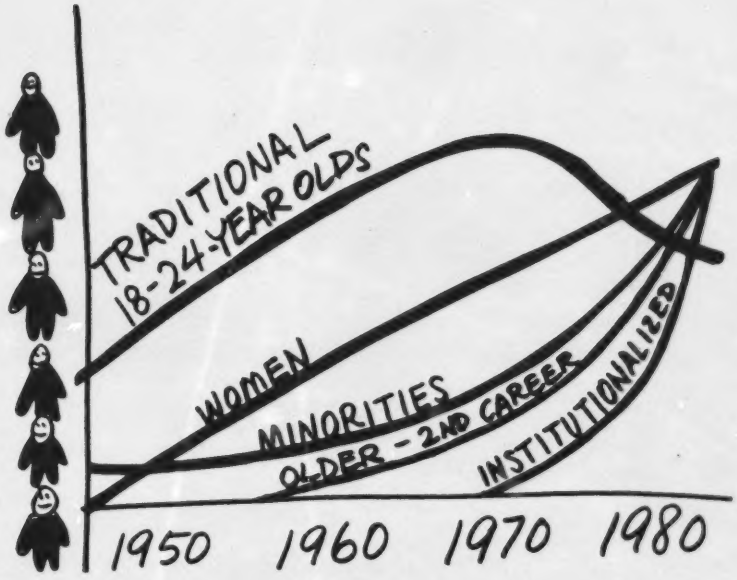
TOOL D
Castle College Cartoons

1. CASTLE COLLEGE

For most of us the castle college is the place where *we* went to college.

The castle college began back in the Middle Ages when it was represented by a walled citadel with a gate that restricted the flow of persons entering.

The castle college was the fortress that held the knowledge; if you wanted the education you had to be *selected* for admittance.



2. THINGS HAVE CHANGED SINCE THE FOUNDING OF THE CASTLE COLLEGE

A new clientele is being served in addition to those traditionally admitted to the castle college:

- women
- older persons
- blue-collar, first generation students
- institutionalized persons (e.g., those in prisons and hospitals)

The numbers of this new clientele (students) are *increasing* while a decline is projected for the traditional student population.

These figures are simply graphic, not literal.

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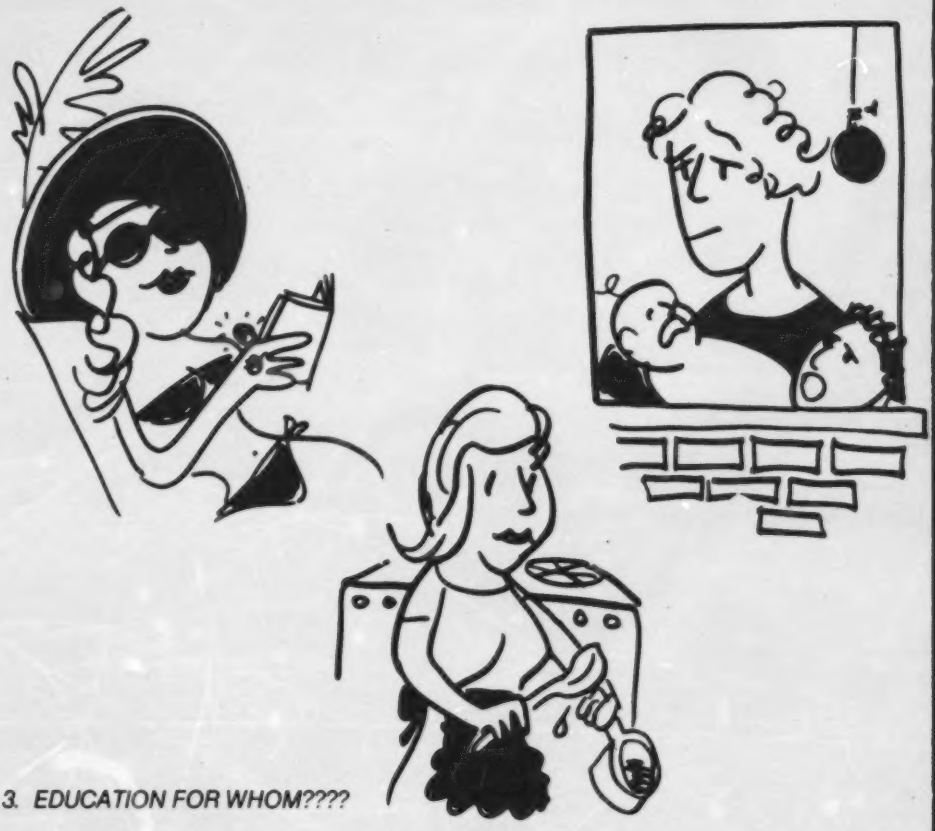


3. EDUCATION FOR WHOM????

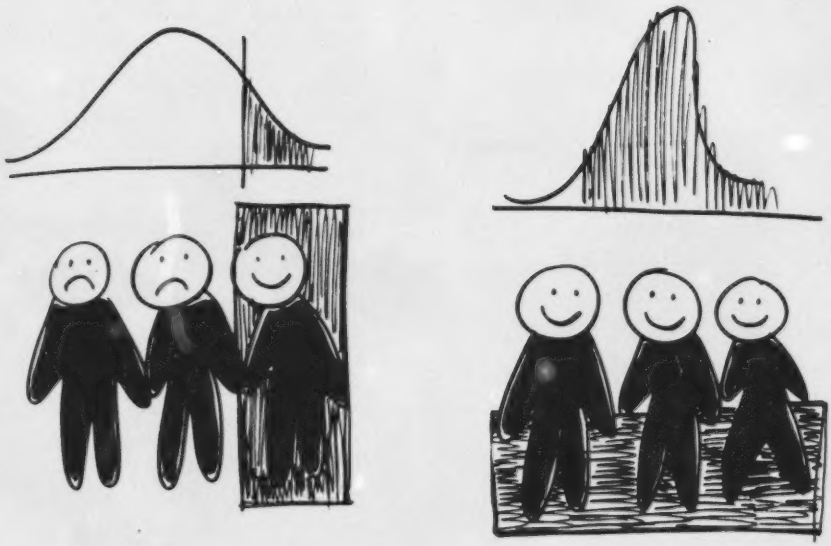
This new clientele presents the *new agent* for higher education with many new questions, e.g., about women in higher education:

Is the program for the leisure development of affluent women?

Is it for new careers for women previously "home on the range"?

Is it for those of lower socio-economic status who need education to increase resources for living?

It could be for one or all three, but each demands new assumptions about learning and new methods for learning.



4. LEARNING POTENTIAL

The two curves represent the assumptions about persons capable of learning.

The left bell curve represents the assumption that admission should be based on traditional scoring curves and that the top third in scoring will be capable of college.
The right bell curve represents the assumption that 95% of the people can learn 95% of the material if we have a variety of teaching methods and offer the opportunity to learn in a variety of ways.

The new curve depends on recognizing variable learning styles, variable learning times, and variable teaching methods.

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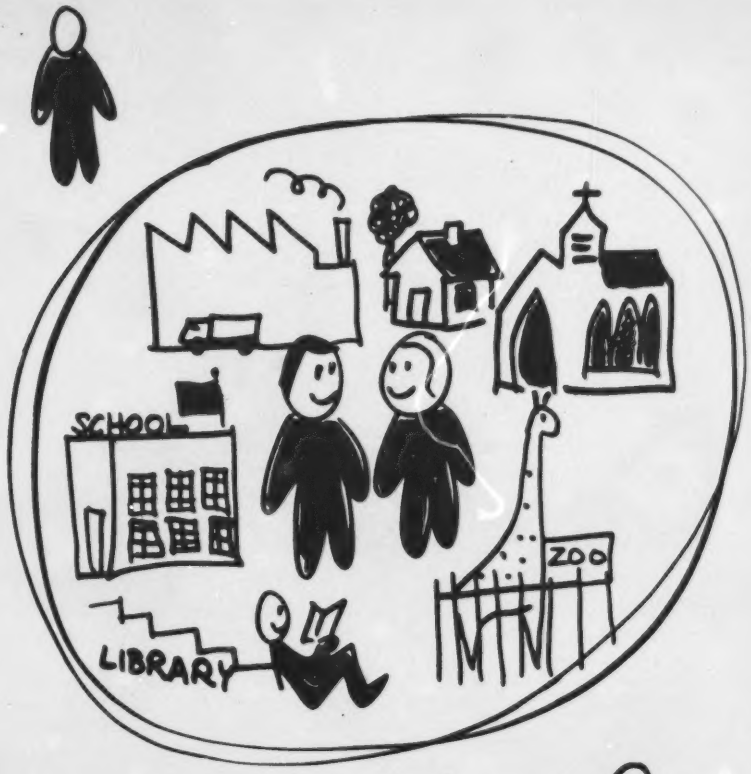

5. The *COMMUNITY COLLEGE* represents a new approach to the new clientele, new ways of learning and delivery of education. The college is no longer defined and contained by a castle. It has become a *community* college with a large emphasis on *community.*

It is a college with open and varied access.

It delivers educational service by correspondence, in libraries, museums, satellite colleges, electronically, and on-the-job learning opportunities.

The churches have more unused space during the week than most public buildings.

Some churches have become satellite colleges.

6. THERE IS, THEN, A CONTRAST BETWEEN THE CASTLE COLLEGE AND THE COMMUNITY COLLEGE.

One is oriented *toward the institution,* the other is oriented *toward the consumer.*

One keeps restrictions to preserve itself, the other seeks new ways of meeting consumer needs.

Some colleges have difficulty in discovering the myriad needs of the communities.

The local church may help articulate the needs of the people and help broker the resources of the college in meeting these needs.

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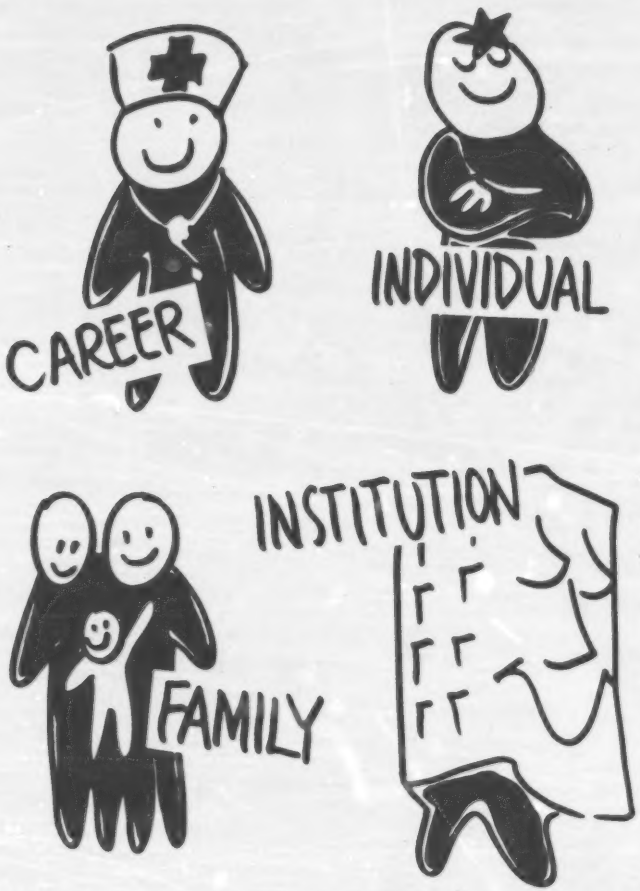
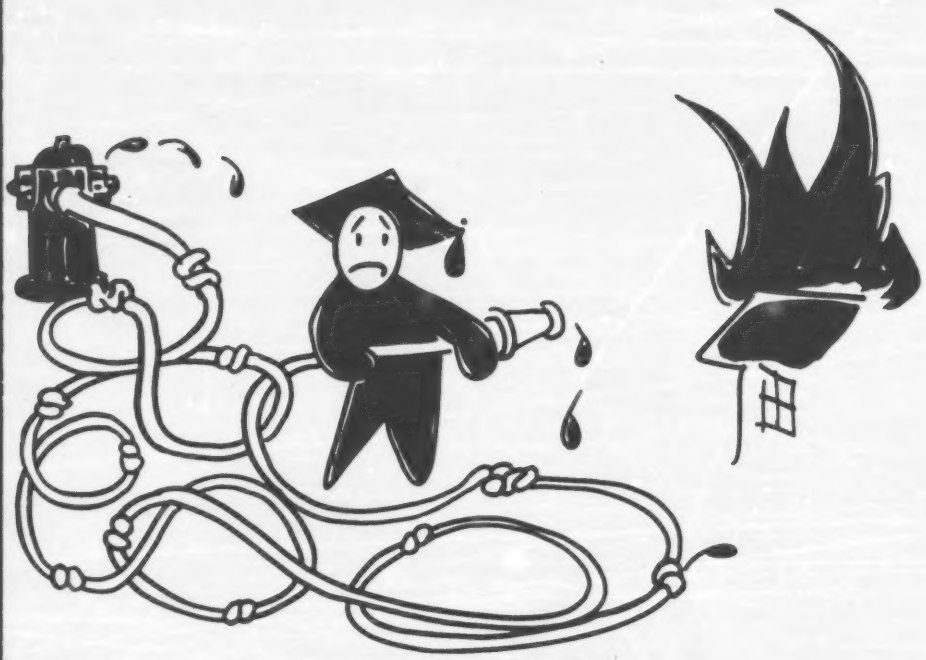


7. THE COMMUNITY COLLEGE SEES PEOPLE WANTING HELP IN THESE AREAS:

Career Development
Individual Development (including counseling)
Family Development
Institutional Development (e.g., industries asking the college to help in on-the-job training, or individuals seeking training for a second career)



8. PROBLEMS FACING THE COMMUNITY COLLEGE

All is not perfect with the college, and there are many problems to be shared by the college, the community, and even the church.

1. Adults think the college is not ready for them.
2. Scarcity of community service funds.
3. Preoccupation with academic credit.
4. Poor teaching in adult basic education and "developmental" programs.
5. Faculty preference for academically qualified students.
6. No "good handle" on community needs.
7. Dichotomy of occupational education and academic education.
8. Facilities dictate programs.
9. Need for retraining administrators and faculty.
10. Unionization of faculty.
11. Keeping the "open door" open.

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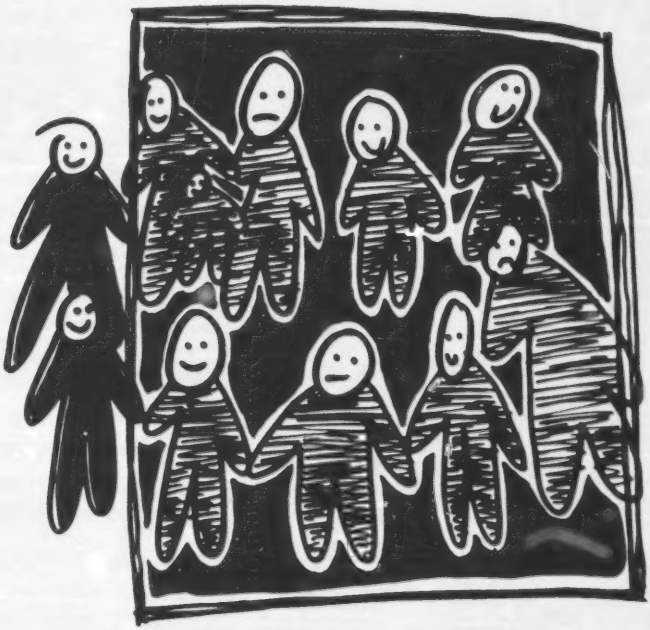
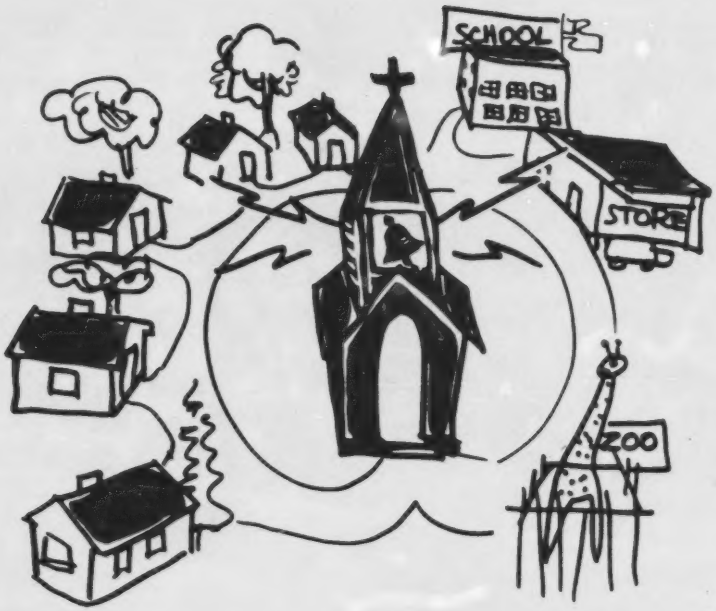


9. By responding to the concern of the new students with new programs, the community college has become a *COMMUNITY SERVICE AGENCY,* offering health services, guidance, continuing education, human services, cultural programs, and career planning.

In health services, for example, the college not only teaches the health sciences, but delivers health care. At some colleges students and instructors deliver health care to migrant workers as part of their service and education.



10. THE CHURCH ON THE GREEN

The church was once thought of as the *CENTER* of community life.

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11. THE CHURCH ON THE MARGIN

The church is no longer the *CENTER.*

The church bell still rings, but other bells are ringing now, too.

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12. MISSION THERE, MISSION HERE

Once we thought of mission occurring primarily in fields *OVER THERE.*

We now know that mission occurs also in streets *HERE.*

13. THE CHURCH AS A COMMUNITY SERVICE AGENCY

The *local church in mission* is an emerging identity for the modern church. In the community, the church expresses this role as a community service agency through:

Day Care
Human Service
Pastoral Counseling
Education
Good News
Values
Religion

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14. THE CONTEXT OF MINISTRY

All this, then, sets the context for the church's ministry *with* the community college. The ministry is seen in the context of two intersecting institutions in the community.

We begin by asking:
Where do the goals and concerns of the church and the college intersect?
Who are the people we are seeking to serve?
How can we work together to serve the people of the community better?

The Castle College Cartoons were developed by Earl Lowell for the United Ministries in Higher Education Community College Program and are taken, by kind permission, from So There's A Community College in Your Town, Revised Edition (1978), pp xi - xxxix (see Bibliography, p. 30). The cartoons are available also as a slide-set for group presentations.

TOOL E
Working to Understand the Community College

An individual or group will want to collect basic data about the various functions of the college. The following questions might profitably be asked of the college personnel.

1. **Admissions**
   A. What descriptive data on the student body is available (e.g. average age, economic grouping, how many full-time/part-time/day/night students)?
   B. Are significant groupings of students beginning to attend (e.g. minorities, business people, older citizens)?
   C. Where do the students come from?
   D. Why do the students come to this college?

2. **Counseling**
   A. Do you work with a particular philosophy of student personnel services or of counseling?
   B. How many counselors do you have? How are they organized? What are their responsibilities?
   C. What counseling needs of the students have you discovered?

3. **Student Activities**
   A. What is the role and importance of student activities for the students? the faculty? the administration?
   B. What programs are most popular?
   C. What are the college's policies regarding the use of its facilities by recognized organizations? by off-campus groups?

D. What are the college's policies regarding the formation of new student organizations?
E. What is the role of student government?

4. Governance

A. Who determines which courses will be offered, and how is the decision made?
B. Who decides the cost per course and other fees?
C. Is there an open admissions policy?
D. What do you see as the avenues and boundaries of the acceptable relationships between the college and churches of the community?
E. What would be the most welcome gesture of support the church community could offer the college community? What might seem meddlesome?
F. What lines of communication can be established between college and church leaders that will be mutually useful and supportive?

5. Course and Program Development

A. What is the process for developing a credit or a non-credit course?
B. Is there a distinction between continuing education and community services at the college?
C. Has there been a recent survey of the needs and interests of the surrounding communities?

This tool is adapted from one developed by J Springer, Wm. Hallman, and Earl Lowell (*Live Wires*, United Ministries in Education, 1981, pp. 12-14). Permission has been granted for this adaptation and use.

TOOL F
Search Tool for Religious Resources

This tool has two functions: one, to surface the expertise and skills of the religious community which might be resourceful to the educational concerns of the community college; two, to enable the individual educator to suggest those areas where religious issues/topics enrich particular courses. The purpose of this exchange of resources is not to 'push' a particular religious point of view, but to expand an existing engagement between the church and a particular discipline.

QUESTIONNAIRE (please print)

Name _____

Address _____

_____ Phone _____

Church (optional) _____

I am (check one)

_____a religious resource person

_____an educator interested in using resource persons occasionally in my classrooms/workshops

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Please read over the list and check/revise/add the items in which you are most interested.

Arts, Cinema, Drama, Literature

_____ Creativity and the Imagination: Some Biblical Insights
_____ Religious Implications/Themes in 'Secular' Cinema
_____ Religious Implications/Themes in 'Secular' Literature-Drama
_____
_____

Ethical Issues In ...

_____ Advertising
_____ Business
_____ Criminal Justice
_____ Education
_____ Economics
_____ Health Care
_____ Politics
_____ Religious Proselytization
_____ Television
_____
_____

History

_____ The Reformation and the Counter-Reformation
_____ Religious Freedom and the Founding of the United States
_____ The Church's Response to Industrialization: The Social Gospel
_____ 19th Century Revivalism
_____ The Holocaust
_____ Developing Dialogue Between the Communist State and the Eastern European Churches
_____ The Pentecostal Movement: A Third Force in American Religion
_____ The Early Church (50-450 A.D.)
_____ Economic Factors in the Development of American Protestantism
_____ The Ecumenical Movement: Its Value and Future
_____ Feminism and the Church
_____
_____

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Human Relations - Psychology

_____ Cults: Why the Attraction?
_____ The Nature of Community: Some Religious Insights
_____ Jesus: An Analysis of How He Related to Others
_____ Is 'Sin' Outdated? (a look at Menninger's ideas)
_____ Freud: Partly Right and Partly Wrong about Religion
_____ Doubt and Questioning: Necessary Stages in Growth and Faith (Stages in Faith Development)
_____ Sexuality: Finding a Balance between Exploitation and Repression
_____ How My Belief/Faith Has Changed, and the Questions I Still Have
_____ Jung: His Contribution to the Religious Community
_____ Career, Lifestyle, and Commitment to Others
_____ Death and Dying in American Culture
_____ Caring for the Dying and the Grieving
_____ Hospice Centers
_____ Ministering to Family Problems & Predicaments
_____ Non-Violent Approaches to Problem Solving
_____ Wholistic Health
_____
_____

Natural Sciences

_____ Tensions Between Faith and Science
_____ Biblical Contributions to the Rise of Modern Science
_____ Test-Tube People: A Religious Point of View
_____ Technology and Human Values: Three Approaches with Three Different Conclusions
_____ Faith, Science, and Technology: Report on MIT Symposium
_____
_____

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Philosophy · Religion

_____ Deductive or Inductive Faith
_____ What is Religious Existentialism?
_____ Liberation Theology: A Religious Movement Against Emotional, Economic, and Political Repression
_____ Eastern and Western Religions: An Attempt at Integration
_____ Dialogue Between Jewish and Christian Communities
_____ Major Protestant Theologians: An Introduction (Barth, Tillich, Bonhoeffer...)
_____
_____

Social Sciences/Social Issues

_____ The Peace Movement
_____ Civil Religion in America
_____ Church and State Separation: Differing Views
_____ Conscientious Objection to All Wars...to Some Wars...to Nuclear War
_____ Are Ethical Standards a Help or a Hindrance in National and International Politics?
_____ The Church's Confrontation with World Hunger
_____ My Experience of Racism and Prejudice Today
_____ Educating for the Future: Some Religious Support for Creativity, Questioning, and Imagination in the Education of our Children
_____ The Religious Communities' Involvement in Criminal and Prison Reform
_____ Religious Insights to the Debate on...
  _____ Abortion
  _____ Right to Die
  _____ Disarmament
  _____ Nuclear Energy

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_____ Appropriate Technology
_____ Gay Liberation
_____ Environmental Rights
_____ The Infant Formula Controversy
_____ An Introduction to Situational Ethics
_____ The Moral Majority
_____
_____

Special Skills - with Ability to Teach/Enable Others

_____ Values Clarification
_____ Conflict Management
_____ Mid-Life Crisis
_____ Career (Life/Work) Planning
_____ Post-Retirement
_____ Stress & Burn-Out
_____ Personal Counseling
_____ Organization Development
_____ Creative Problem Solving
_____ Children's Creative Responses to Conflict
_____
_____

The tool above, as well as the letter meant to accompany it on the next two pages, is adapted from one by J Springer (see also *Live Wires*, United Ministries in Education, 1981, pp. 24-25). Permission has been granted for this adaptation and use.

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MODEL LETTER

+ *inviting religious leaders to be resource persons to course offerings at the Community College*

+ *should be on church stationery and come from a religious leader on the local task force.*

+ *revise as suitable*

Dear_____,

I write as a member of a task force seeking to relate churches to the _____ College. Recently we conducted an exploration at the college. Part of the conversation was with faculty concerning religious issues/themes which already exist or are implied in their course offerings. The faculty agreed that there are many religious issues/topics within their courses and said they would welcome religious leaders to speak to or amplify these items. The purpose of this letter is to discover your interest in being a resource person and the topics or issues you might be interested in presenting.

Enclosed you find a search tool listing various topics and issues. The sheet is a model being used by several task forces relating to community colleges. We simply have adapted it to our purposes. We trust you will find two or three topics (or more) of keen interest to you. Check these in the left hand column. In addition, the sheet may suggest to you topics not listed. Please add these to those listed.

What happens if you sign up as a resource person? We will share your name and topics with the faculty, who then have the option of inviting you to one or more of their classes. In addition, we will list your name in a brochure we are designing for distribution at the college. The topics you have selected may also be listed if space permits. However, you control how many times you accept an invitation to the college.

Is there any reimbursement? We do not anticipate any. We hope rather that you will see your presentations as a contribution to the college and a ministry to students in your community. Occasionally a faculty member does have funds for guest lecturers - so there may be exceptions.

What is the purpose of this endeavor? Basically, it is to enrich and broaden rather than to indoctrinate students through the course offerings of the college. Just as religious themes and issues cut across all parts of our lives, so they cut across most of the curriculum. A spin-off is the breaking down of the limited understanding many students have about religious leaders.

You may have some questions about this project, and so I will telephone you soon (I hope within the next ten days).

Cordially,

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TOOL G
A Workshop on Ministry with the Community College

This tool suggests the simple outline of a workshop on community college ministry for groups either newly considering or already involved in such ministry. It would be good to hold it at a community college. A table of resource materials may be provided.

	New	Already Involved
9:00	Coffee and Fruit Prayer	Coffee and Fruit Prayer
9:30 - 10:45	Community Colleges - what's different (by a college leader)	Our Community College - questions, problems, entree (by a college leader)
10:45 - 11:15 10:45-11:15	Church in Ministry Church in Ministry (by a church leader)	Our Churches in Ministry Our Churches in Ministry - problems, resources (by a church leader)
11:15 - 12:00	Inter-relationship of community institutions (by two leaders)	Inter-relationship of community institutions (by two leaders)
12:00 - 12:45	Lunch	Lunch
1:00 - 2:30	Avenues of Interaction - community college to church - church to community college	Experiences in Interaction - community college to church - church to community college
2:30 - 3:00	Development of action plans	Development of action plans
3:00 - 3:30	Networking and Evaluation Prayer	Networking and Evaluation Prayer

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TOOL H
FISK

The college as a social organization always includes at least four elements in *interaction:* Students (S), Faculty (F), Knowledge or Curriculum (K), and Institution (I). Each of these elements should be defined in this analysis as broadly as possible. Each should be thought of as placed in all possible relationships.

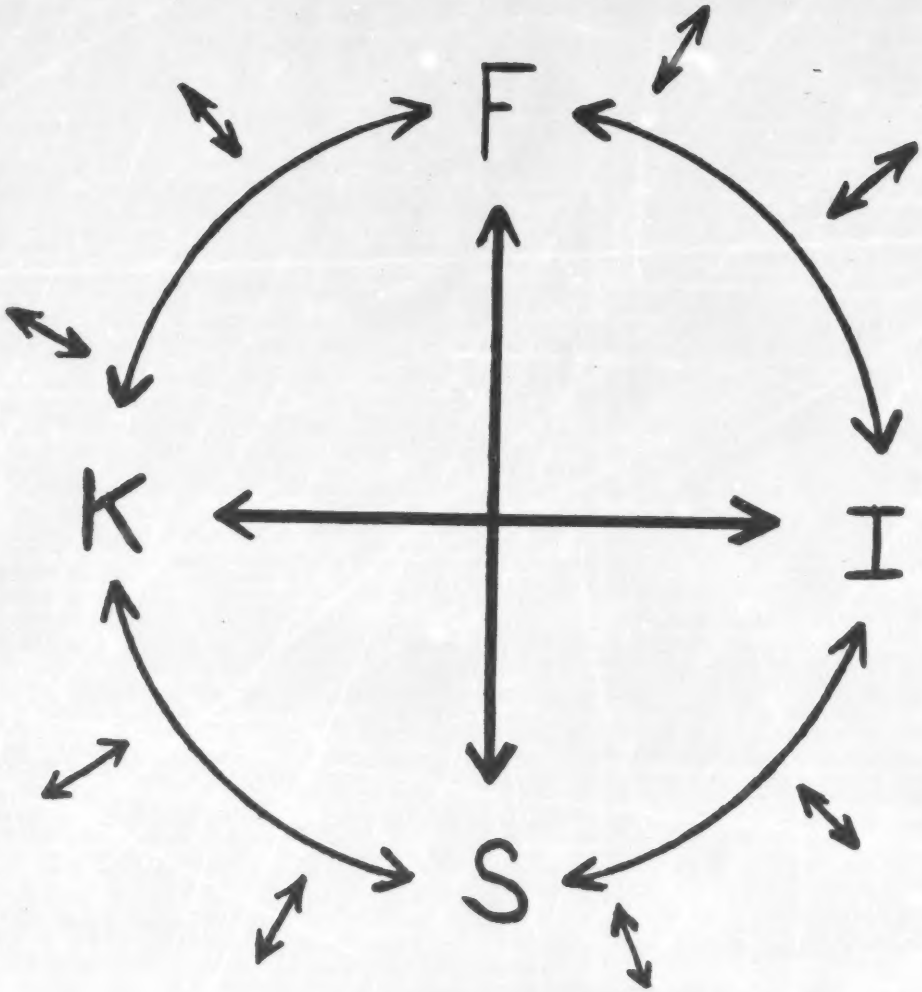
On the outside the college is surrounded by many "publics," each with its expectations and demands for services or benefits from the college. Examples: students, parents, industry, state and federal government, churches, accrediting agencies, learned societies, vocational/professional organizations. These push and pull (↔) upon all four elements (S,F,K,I) and upon all interactions between them.

Into this ferment, the churches send their people and resources. The problem is both strategic and tactical: At what point or points do we concentrate our efforts, through what methods do we work, and what do we expect to happen?

THE GAME

Study the diagram until you understand it well. Place a heavy mark (X) at that point, on the circle or outside of it, where you think the churches' campus ministry should concentrate. Compare your decision with others and talk through your differences. What factors in the nature of a specific college or university would influence your strategy?

This tool, adapted by Sig Lokken from materials by Virginia Buus, is designed to stimulate an imaginative consideration of possibilities. It may be useful by itself or as an introduction to Tool B.



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